

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE
Office 512 West Franklin Street, Wheaton, Illinois

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Evangelistic Preaching

The Elements of Success In Soul Winning Preaching By Pastors

BY EVANGELIST JOHN R. RICE

"Do the work of an evangelist."

(Preached on radio WMBI, Chicago, on Pastor's Hour, 10:30 a.m., September 13. Stenographically reported.)

In Second Timothy, chapter four, I am reading the first five verses:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

"3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"4. And they shall turn away their ears from the truth, and shall be turned unto fables."

"5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

"Do the work of an evangelist."

This message is given to a pastor. In First Timothy we find that Paul said, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (I Tim. 1:3). Now Timothy was evidently a pastor. Paul writes to him and says, "Do the work of an evangelist." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Preach the Word in season and out, do the work of an evangelist, is

Many Are Blessed Like These By The Sword of the Lord

We earnestly pray that *The Sword of the Lord* may be used to win thousands of souls. We print so many revival sermons and so many articles on soul winning that we expect to have and do have frequently, word from those converted through the messages in *The Sword of the Lord*. We know you will rejoice with us in accounts of people saved.

September 14th we received the following letter:

"Rev. John R. Rice
Wheaton, Illinois

"Through your wonderful little paper, *The Sword of the Lord*, I was converted, and later on baptized. God has set me free. He is my Saviour and Keeper, and today I love Him supremely, and by His grace, I intend to serve Him the rest of my life, and I still desire the prayers of all Christians for I'm very weak, yet I know Jesus is able.

"Brother Rice, please find enclosed \$1.00 cash money for *The Sword of the Lord* one year and your new 68 page book, *Bible Facts About Heaven*."

"Your sister in the Master's service,
(Signed) "Mrs. Mary A. Lewis"
Oklahoma.

From Peoria, Illinois, a young wife and mother writes:

"Between going to church and reading your *Sword of the*
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the command that is proper for a pastor.

When you come to think of it, most of the finest soul winners of the world have been pastors. We think sometimes the evangelist is the man to win souls and the pastor is merely to feed the sheep, but there is nothing like that taught in the Bible, nothing like that in God's program and plan. When God has set men on fire to win souls, they have often, yea, generally, been pastors. For instance, Charles Spurgeon was never known as an evangelist, yet the multiplied thousands and tens of thousands of souls that he won to Christ prove that he did the work of an evangelist, though his entire ministry was given as a pastor.

People generally think of D. L. Moody as an evangelist, but through many years he was pastor of Chicago Avenue Church in Chicago which eventually became the great Moody church of today. D. L. Moody was a pastor. His preaching was pastoral preaching. He took such responsibility.

And Charles G. Finney was a pastor for many years at Oberlin and before that in New York City, and elsewhere. The great soul winners have been pastors. So were Talmage, Len Broughton, so are Dr. George W. Truett and Dr. H. A. Ironside, and many, many others whose names I could call.

A pastor, to please God, must do evangelistic preaching. I make bold to say any man God ever calls, whatever gifts God gives him, he ought to use those gifts for winning souls. The Saviour said, "Follow me, and I will make you fishers of men." Any man that God ever called to follow Him, God meant to make out of him a soul winner.

I know preachers who say, "Well, I am going to settle down and become a teaching pastor." Such a pastor is a backslider at ease in Zion, luke-warm, not willing to pay the awful price that it takes to be a real soul winner. It takes blood, sweat, tears, separation, consecration, purging, and day by day nailing self to a cross, going outside the gate, bearing the reproach of Christ, to be a real soul winner. God wants every pastor to be a soul winner. All preaching should be evangelistic preaching.

Though now I am in full time evangelistic work, it was only this year that I closed the pastorate of nearly eight years. In those years some 7,000 or 8,000 people made professions of faith under the ministry of that church and pastor. Now I say that, not to take any credit, but I want to tell you God intends a man who is head of a local congregation, an overseer and pastor and Bishop of the local congregation, to be a soul winner, and train and send out soul winners. That is God's plan.

Evangelistic Preaching Must Boldly Attack Sin

Now what kind of preaching must a pastor preach when he preaches evangelistic preaching? I suggest first of all that pastors must preach against sin, if they are to have many saved.

The other day in service my dear wife talked to a woman about her soul. She had no conception at all about the plan of salvation. My wife said later, "I didn't know where to begin with her." I said, "You forgot one thing. You must remember, when you begin with a sinner, you must begin on the fact of sin." A man may say, "I don't believe like you do. I am not a
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THE SWORD OF THE LORD
Wheaton, Illinois

What a Pastor Can Do Who Is On Fire For Souls

Elsewhere in this paper you will read the sermon, "Paul Has the Blues," by Dr. Joe H. Hankins of Little Rock, Arkansas. Dr. Hankins, my dear brother and friend, is pastor of the First Baptist Church in Little Rock with a membership of about 3,000. I think it is the largest church in the state. The Sunday school runs around 1,100 in attendance, and the regular offerings reported in the last church paper for the preceding Sunday was \$729.45.

With such a great church, with the active leadership of the Sunday school, most pastors would be content to settle down fairly well to the routine of their own church, enjoy a good salary, a nice pastor's home, and the wide-spread honor and esteem that the pastor of the largest church in the state would naturally and properly command. Instead, our dear brother has such a concern for dying sinners that he goes nearly day and night everywhere he can get a chance to preach the gospel. There are many, many conversions in his own church, but he holds revival campaigns elsewhere, preaches in missions, in country churches and even on street corners. God wonderfully blesses him with souls saved.

We wired our Brother Hankins for permission to print the sermon, "Paul Has the Blues," in this issue, and he most graciously offered us this one and any other of his sermons we could use in *The Sword of the Lord*. But without his knowledge we are taking the liberty of printing from his weekly paper, *The First Baptist Messenger*, the following articles which tell about his strenuous two weeks of soul winning in a big country revival campaign in north Arkansas. He is covering all the region round about as well as he can. The first

Paul Has the Blues

BY JOE H. HANKINS, D.D.
Pastor, First Baptist Church
Little Rock, Arkansas

(Preached Sunday morning, August 25, 1940, at the First Baptist Church, Little Rock, Arkansas, and stenographically reported.)

Text, Acts 18:9, 10:

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

We are in the habit of thinking of men like Paul and these other great Bible characters as men without the common human weaknesses and human frailties. But it should be encouraging to us to know that God has said, even of a man like Elijah who prayed and it rained not for the space of three years and six months and then prayed again and the rains came, "He was a man subject to like passions as we are" — a man with all the weaknesses to which the human flesh is heir. So when you and I become discouraged in the battle of life, remember that these great heroes of the faith had their times of discouragements just as you and I have ours.

Look at Elijah after his experience on Mount Carmel. The next day word comes from Jezebel, saying, "So let the gods do to me, and

more also, if I make not thy life as the life of one of them by this time tomorrow." Knowing that wicked queen, and knowing that she would not stop short of anything to carry out her threat, the man who had stood on Carmel the day before and lifted his voice to God in prayer, and had seen God rain fire down from heaven to consume the sacrifice, to consume the stones and to lick up the water in the trenches is now fleeing for his life. Out yonder he sits under a juniper tree so discouraged and blue that he wants to die, saying, "It is enough; now, O Lord, take away my life; for I am no better than my fathers"—I, even I only am left; and they seek my life, to take it away. But God said, "Elijah, you are mistaken. I still have seven thousand that haven't bowed their knee to Baal." You know I thought about what that seven thousand could have meant to Elijah if they had been standing out four-square for God instead of living in such a way that the old man of God didn't know where they stood. I thought about the day that Elijah stood on Mount Carmel and said, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." And God said, "The people answered him not a word." No wonder Elijah was discouraged. O what that seven thousand could have meant to that old man of God if they had just stepped out and declared themselves and had taken an uncompromising stand for God, in the midst of that apostasy that had come upon Israel.

1. I ask the question first this morning, Why did Paul have the blues? Read the record. It was evidently because Paul felt that he had failed and was standing alone. O the loneliness of the soul that will stand for God! It is one of the hardest things that God's men and women have ever had to bear in life—to be singled out as narrow and fanatical and have people shun you and look at you as though they thought there was something wrong with you. I have walked down the street and have had people, when they saw me coming, deliberately walk on the other side of the street to keep from meeting me face to face for no other reason in the world than that they knew that I was trying to stand for God and for righteousness. After all, we are all human and those things hurt more than anybody can realize. But it has been so all through the centuries. The loneliest men and women on earth have been those who stood out for God. The loneliest life ever lived on earth was lived by the Son of God as He tabernacled in the flesh; walked the hills of Judea trying to bless and call men from sin unto God. You follow that lone figure and listen to some of the words that fall from His lips. It will break your heart with its tone of loneliness. See Him that day when the crowd had thronged Him all day and when night time came John says, "Every man went unto his own house, Jesus went unto the Mount of Olives," evidently to sleep on the ground alone. Listen to His answer to the young man who said, "I will go with you wherever you go." "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." Listen to Him again when they take up stones to stone Him, Jesus spoke of His good works among them and asked, "For which of these do you stone me?" Look at Him as He stands
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"PASTOR'S POINTS"

BY JOE H. HANKINS, D.D.

It is Monday morning of the second week of the meeting here in the mountains of North Arkansas. I don't know when I have been quite as tired as I am this morning.
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EVANGELISTIC PREACHING

(CONTINUED FROM PAGE 1)

member of your church." Never mind, there is one common ground on which to approach every sinner and that is the fact of sin. That is where God begins and that is where God wants preachers to begin. Preachers ought to condemn sin.

A certain preacher said about my preaching against sin, "That man knows nothing about grace at all." I know something about grace, but I tell you, part of the way I know about grace is that I know what an awful, hell-bound, hell-deserving sinner I was and am. I know how God saved me from the torments of the damned in Hell. There is no grace unless there is first sin. There is no room for grace, no use preaching grace unless, first, men know they are awful sinners, wicked, hell-bound sinners. Only the grace of God can save, but grace saves only convicted, confessed sinners.

We need to preach against sin; that is the way Bible preachers did. Elijah hated sin. When he prayed fire down from Heaven, he said, "Take the prophets of Baal," and he took them down to the brook and slew them himself. Everywhere Elijah went he was known as a hard preacher. When he told Ahab God would destroy every man of his whole seed and the kingdom would change hands, Elijah was known as a sharp, hard preacher. He was God's man in preaching against sin. That is the way the Bible preachers did.

There is Ezekiel. We learn in the book of Ezekiel how he said, "I am only a child. I don't know how to preach," but God said to him, "I will give you a face of brass that you can face the people. You don't fear their faces. Don't fear their words, but you preach and whether they hear or whether they forbear, you preach what I give you. I will put my words in your mouth and they will know a prophet of God has been among them." Oh, may God give us men like Ezekiel who was called to preach plainly against sin.

New Testament preachers preached the same way. John the Baptist, by the river of Jordan, preached, "Repent." Some people think that is out of date. They talk very wisely about the "baptism of John" as if that were Old Testament, as if that were law. Don't you believe it. That was the only baptism Jesus had. That was the only baptism that Peter had and James and John and the rest of the apostles and all the New Testament Christians of that day. And John the Baptist preached New Testament preaching and he preached grace. He preached the gospel, but you can put it down that he preached first, men are awful sinners and must repent! repent! repent! He preached "The axe is laid at the root of the trees," and some came to be baptized who didn't show any evidence of a changed heart toward sin and toward God, and John the Baptist said to them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7). Preachers these days don't like to get up and look a bunch of people in the pews in front of them in the face and say, "You bunch of snakes, you generation of vipers, who has warned you to flee from the wrath to come?" but John the Baptist did. And John the Baptist was sometimes personal in it. He came face to face with Herod the king and said, "It isn't right for you to have your brother's wife. It is shameful, adulterous." It cost him his freedom and he was put in prison and eventually it cost him his head, but he was a preacher without fear or favor and he was honored of God. Jesus said there was never one greater born of woman. Now if we are going to be

evangelistic in our preaching we must first be preachers against sin. Bible preachers won souls because they preached against sin.

And not only John the Baptist, but Jesus denounced sin. If you want to know how Jesus preached, read the 23rd chapter of Matthew as he calls the scribes and Pharisees hypocrites. Seven times he says it: "Woe unto you scribes, pharisees, hypocrites." He calls them "whited sepulchres," he calls them "blind leaders of the blind," he says they are "wolves in sheep's clothing." He says, "You fill up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?" That is the kind of preaching Jesus did. He meant it! He took a rope and tied knots in it and made a good whip, and drove the worldly and covetous money-changers and sellers out of the temple. He called it a "den of thieves"! My, if He didn't scatter not only the beast of burden, not only the doves and the sheep that people sold, but He turned over the tables! He didn't say politely, "Will you please take the tables and step outside?" but He turned over the tables. My, my, can you see those covetous old Pharisees as they chased the coins that rolled over the marble floor when Jesus kicked the tables over and cracked that whip and drove the people out? That was evangelistic preaching! I say you can't have people saved unless first you bring a consciousness of sin and preach the wrath of God on sin, repentance from sin. So Jesus preached, then, on sin. Jesus called the people to account for sin.

That dear woman at the well of Sychar in Samaria was only won because Jesus showed her she was a sinner. Jesus was ever so tender, ever so kind, but when she found the Saviour and went to tell the people about it, the thing that stuck in her mind, the thing that transformed her life and broke her heart, was that Jesus knew all her sin! She went back and told the men, "Come see a man who told me everything I ever did" (John 4:29). Jesus didn't really say to her, "You are a poor adulterous harlot, you have lived with five different men, and you are living with one now who is not your husband." He didn't say that, but made her say it. But you can put it down, He put His finger on the hellish sin in her life. Nobody is going to have conviction, settled deep and wide on congregations where he preaches, and have old hardened sinners, bootleggers, fallen women, convicts, and dope fiends saved without preaching on sin. No preacher will reach these proud and haughty evolutionists and atheists unless somebody preaches against sin.

Sin is the point of contact between the preacher and the sinner. It is God's point of contact, too. You must do something about sin. You must repent of sin, turn your heart away from sin. That is the way Jesus preached.

That is what Peter preached, too. Peter stood and preached at Pentecost to the crowd that crucified the Saviour, perhaps looking straight in the eyes of the soldier who put the spear in His side, certainly looking in the eyes of the priests, Pharisees and church leaders that sat there and mocked Him while He died. He said to them, "You killed the Prince of Life and desired a murderer to be granted unto you. You have crucified and slain the Lord of glory, and God has raised Him up, whereof we are witnesses." When later they called Peter and John to account and said, "You have filled Jerusalem with this doctrine," he said, "We have got to obey God rather than men." God give us more Peters who will preach boldly to the Pharisees of the day! We need preaching against sin.

Stephen stood and preached, "Ye stiffnecked and uncircumcised in heart and ears. Ye do always resist the Holy Ghost: as your fathers did, so do ye." It cost Stephen his life, but He was filled with the Spirit of God and he preached against sin. That kind of preaching by Stephen, I have no doubt, convicted the young man Saul, until he never got away from Stephen's dying testimony and his piercing words until he met Jesus on the road to Damascus and became Paul the apostle! Oh, if Stephen had failed that day! But he did not; he

preached against sin, personal, sharp, until his hearers were so angry that they literally "gnashed on him with their teeth" (Acts 7:54).

How boldly Paul preached against sin. Paul stood before Felix, "and as he reasoned of righteousness, temperance and judgment to come, Felix trembled" (Acts 24:25). We need to preach more on judgment, temperance and righteousness these days, and so make sinners tremble, as Paul did! Paul, you say, was a preacher of grace? He was also a preacher of "righteousness, of temperance and of judgment." The people trembled. Even the rulers trembled. Though Paul had chains dangling from his handcuffs and anklets, yet they trembled when Paul preached because he preached against sin in the power of God.

How flaming, how personal, how insulting was Paul's preaching sometimes. Standing in the court of Sergius Paulus, Paul faced Elymas the sorcerer and said, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). And in answer to such boldness and faith, God struck the vile sinner blind and the deputy was wonderfully saved. If you do not like that kind of preaching, then remember that this followed days of fasting and prayer when he and Barnabas in the same chapter, "being sent forth by the Holy Ghost, departed" on this missionary journey. Spirit-filled preachers must hate sin, and say so, and God will back up the bold attack on such men with wonders and signs and with great conversions as He did then!

What kind of subjects shall a man preach on in evangelistic preaching? Preach on booze! Paul preached on "temperance" (Acts 24:25). There is plenty in the Bible like, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. 20:1). Some people say, "Well, I don't believe in a preacher getting in politics." Politics or no politics, an honest pastor must denounce the horrible sin of the liquor traffic if he is to see God move wonderfully in saving drinking sinners.

One dear woman came to me and she said, "Oh, Brother Rice, we have the dearest little preacher. He doesn't meddle with politics or religion either one." What she meant was that he never did get on any civic question where there was a difference of opinion, and never did get on any question of doctrine where there was a difference of opinion. No preacher can please God who stays out of controversy. God has a controversy with sin. It is sin that nailed Jesus to the cross. It is sin that is populating Hell. It is sin that fills every graveyard and fills every hospital and every jail. It is sin that blights every home that is broken by divorce. It is sin that a preacher must hate, denounce, expose! God hates sin, and if a preacher doesn't hate it, people will not repent of sin.

Preach on booze. Preach on the scarlet sin, adultery. Some cheeks will turn red with shame, and some people won't like it, but it will bring people to repentance. Preach on the dance. Tell people that it is rotten with sin. Tell them they dance because they enjoy the lust, the deliberate enflaming of passion of the dance! They do! Yes, preach on the dance. Preach on the movies. Tell people what they are and what they will do; made by vile, lewd people, holding up rotten moral standards, breaking down respect for marriage, pure love, hard work, God and the Bible. Denounce the lust, the crime, the bawdy vulgarity of the movies. Preach against the lodges. Tell the people God commanded Christians, "Come out and be separate." Preach against evolution and false cults. Preach on death, sin, Hell, judgment! Such preaching with boldness, with love, with tears, with Scripture, with faith, will bring great revivals, will save hardened sinners.

Some preacher says, "I like to preach on John 3:16, 'God so loved the world.'" That is fine. That is in the Bible. But here is another that is in the Bible. "For our God is a consuming fire;" why not preach that, too? Or, "It is a fearful thing to fall into the hands of the living God." This is also in the Bible. "For the wages of sin is

death." Here is another one in the Bible: "Be sure your sin will find you out." Here is another one in the Bible: "Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he also reap." Oh, my preacher friends, may God give us grace to preach against sin.

Somebody says, "An evangelist can do that but a pastor can not." But I remind you for these years I have been a pastor and I preached the same kind of preaching, with the same texts and used the same kind of language, plain, sharp and clear. Others say, "You will make somebody mad." Sure, you will make somebody mad. "They will quit giving money." Sure they will, but is that what you are preaching for? "Somebody will leave the church." Certainly they will, sure they will, and maybe you will have to leave. Sure. John the Baptist lost his head. Stephen was stoned to death. Paul was put in prison. Jesus Christ was crucified. God have pity on a preacher who is not willing to suffer like that for real convictions. May God give men in the pulpit these days, not sissies!

I tell you the truth, these days the pulpit has lost the confidence and respect of the world. These days we have nice, soft-spoken preachers who never hurt anybody's feelings, never offend anybody, never cross anybody, never awaken anybody, never arouse anybody, and rarely save anybody!

Allow me to give you a personal reference, not for any credit of my own. Last fall as I preached, a woman came to hear me preach. She was a wicked sinner. She had cursed God and said she would never serve Him because her mother died. As she talked about it later, she said, "Oh, that preacher!" and there was, I suppose, hate in her voice as she said it — "I have lost nine pounds going to hear him preach! I don't know why I come back." Preachers ought to preach the kind of preaching that will make people sleepless at night, lie awake at night, stare into the dark, afraid to go to sleep at night, the kind that make people go to the closets in prayer. We need to break up the ground before we sow the seed. God give us preachers like that. These "panty-waists," these sissy-britches, peace-at-any-price preachers, these "good Lord and good devil," milk and cider preachers, will never bring a revival. All the world is under judgment and the wrath of God. My dear preacher brethren — God bless you preachers. How I love my preacher brethren. Pray for me, that God will give me boldness to preach against sin. Reprove and rebuke as well as exhort and preach Bible doctrine, the Bible says.

Evangelistic Preaching Must Be of Red Hot Earnestness

What else about this preaching? If you want the Lord's power and blessing on you in saving souls, you must mean business. Evangelistic preaching must have a certain fervor of heart that involves tears in preparation and tears perhaps in delivery. That involves a straightforwardness, a zeal that makes it so when a preacher preaches an evangelistic message he speaks so fast he may mispronounce words, sometimes lose the trend of his well-prepared discourse, and go on pell-mell. It may be off the track he had planned, but he is led by the Holy Ghost. He may appear awkward and what he says may be more or less abrupt and uncouth. God give us back the fervor, the tears, the boldness of men of God of other days. We must have a mean-business attitude about our preaching that will make our preaching be colorful, informal, and unorthodox as to the method though orthodox always as to God's message. Why shouldn't a preacher stand or sit or cry or laugh or sing while he preaches? People on the stage do it. Why can't a man laugh and weep for joy over Heaven? Why can't he blaze against sin? Why not an informal sincerity to get results? Why must a preacher be all sonorous voice and stilted attitude and pious smirk and platitudinous commonplaceness in the pulpit? God give us men who mean business in the pulpit. I did when I played college football. I did when I was out in business. Why shouldn't I mean business as a preacher of the gospel?

That means that our preachings will sometimes have to be sensational. If we preach as we ought to about sin and death and judg-

ment and the second coming of Christ and the wrath of God we will sometimes be called sensational preachers. Some say, "I don't believe a preacher ought to be sensational." The people said about Paul and Barnabas, "They that have turned the world upside down are come hither also." Remember Peter and John were dragged before the Sanhedrin and the priests said, "You have filled Jerusalem with this doctrine." When there is a riot and a preacher now and then gets slammed in jail, and someone spits in his face, some one throws rotten eggs and tomatoes, when drunkards and harlots and convicts and dopeheads are saved, then you are going to have a sensation. Don't avoid it, but pray God to wake people up and arouse and alarm.

I don't mean trick and fake sensational stunts. What I mean is a boldness of God, the fire of the Spirit, and the kind of preaching that brings men to their knees and with tears to repentance, trusting in Jesus Christ, or sends them out in hate gnashing their teeth, as they did with Christ and Stephen.

Depend On the Miracle-Working Word of God

What else? Depend on the Word. Oh, my people, believe the Word and press it hot on people's hearts. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). Take the Word of God. Plant it, believe it, expect God to bless the Word, depend on the Word of God. Memorize a lot of it. When you come to preach, claim the promises. Then when you give an invitation, give the actual words of the Scripture to cling to, and get men to meet God on His promises. It isn't hard to be saved. It is a simple business. The reason people are not saved is because in their poor wicked hearts they are not willing to turn from sin and take God at His Word. Use the Word. It is "quick and powerful and sharper than any two-edged sword" (Heb. 4:12). "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29).

Pull For Results Always

We must mean business, and here is another thing I am coming to. That will mean we will pull for results. That will mean when we preach — oh, my brother preachers, let us never preach but that if an unsaved person is present let us win him now while we can. And if you preach to a crowd and there are no unconverted present, then get the crowd you preach to to winning souls. You can't preach to the sinners if they are not there, but preach to the people who will preach to sinners and get sinners there. Let's set people on fire for winning souls. Let's pull for results.

I preached many funerals, especially when I was pastor and had a daily radio service. I made God a promise the first funeral I ever preached, "that I would never preach a funeral service without making plain the plan of salvation and urging men to repent. And invariably I have urged upon people to repent and trust Christ. I have given an invitation at many, many funerals and had people saved."

I remember when a young woman came down the stairs from a dance hall on the second floor at Magnolia and Hemphill Streets in Fort Worth, Texas, and her husband met her and jealously stabbed her to death. I was called to preach the funeral sermon. That night club crowd, that underworld crowd, that wild and profligate crowd, that wayward daughter and prodigal son crowd came and packed the funeral parlor. I preached the plan of salvation. I called for sinners, and eight came down to claim Christ as Saviour. "But people will be offended," some preacher says. Then just announce ahead of time that that is the only kind you will preach. I promised God I wouldn't preach one kind of gospel in a revival meeting and another kind of gospel at a funeral, and preach into heaven, at a funeral, some old profligate ungodly wretch who would never repent and didn't trust in Christ. I promised God I wouldn't preach a different kind of gospel at funerals, and I never have. Get people saved

(CONTINUED ON PAGE 3)

THE SWORD OF THE LORD

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EVANGELIST JOHN R. RICE,
EDITOR AND PUBLISHER

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What A Pastor Can Do Who Is On Fire For Souls

(CONTINUED FROM PAGE 1)

Our schedule is prayer meeting at eight o'clock each morning, preaching in some church in the county (a different one each day at eleven o'clock, preaching at 2:30 p.m. here at Viola, prayer meeting at 6:30 p.m., and preaching at 7:30. At least you will agree that is enough to keep a fellow out of mischief.

Let me give you a little sketch of what I have done since leaving home last Monday. I arrived in Viola at 6:00 p.m. and preached that night. Tuesday morning I preached at Salem, 10 miles from here. We had a big rain that day and had a small attendance at Salem. There were no unsaved present. Tuesday night it was still raining, and the crowd was small. However, we had a good consecration service. Wednesday the weather was fair and delightfully cool. I went to Mammoth Spring, which is 30 miles away. This is the place where a river rises right up out of the ground in the form of a mammoth spring, from which the town derives its name. It is a beautiful and interesting place. Most of this country is quite beautiful, but the soil is rocky and very poor.

We had about 25 present for the service at Mammoth Spring with only two unsaved. The Lord gave us both of these. When these two were saved, the shouting broke out. It has been a long time since I have heard such rejoicing and shouting in a Baptist church. We have had it in almost every service I have held. And really it has done my soul good. It seems so sincere and genuine on the part of these people. It makes you feel like singing, "Tis the old time religion." The faith of these people is so simple that it is refreshing. They seem not to know what hypocrisy is, and their emotions are unrestrained. Most of them still live in very humble homes, in the simplest kind of surroundings, have big families and know very little outside of home and church and the local community. But many of them impress me as being the "salt of the earth." Of course the radio, better roads, automobiles and better schools are changing their lives, but they are still living in the main very simple lives.

Thursday I went to a typical little country church about 15 miles out in the hills called Shady Grove. Here I preached to about 50 people. There is a little school house on the grounds and the teacher brought her school of about 15 pupils over for the service. More than half the congregation here were unsaved. The Lord gave us 13 souls. We were in this service until 2:00 p.m. Here again we had plenty of shouting. I went home with one of the members for lunch. They had to make a fire in the stove and cook. So it was four o'clock when I got lunch. I was really ready for lunch when I heard the call, "Fetch your chair and come to dinner." I ate some of the best corn pone that day that I ever hope to taste. Maybe the lateness of the hour had something to do with it, but there sat a big bowl of fresh, soft country butter right beside my plate, and that butter and corn pone surely did go good together. I missed the afternoon service here at Viola but felt that I was justified, especially since there were nine other preachers who were here to take care of it, and that the Lord had given me 13 souls. Thursday is our best day so far. There were 26 conversions in all the services.

Friday I went to another country church called Relation. They say they gave it that name because most of the people there are related to each other. I don't know when I have seen as many babies and little children at church in a small crowd. We had about 60 present at this church. They have no piano, so they have the old fashioned "Tune Hister." They use the Stamps-Baxter song books and everybody, children and all, have learned to read the shaped notes, and they all sing. Here the Lord gave me four souls. We also had plenty more shouting. I don't know what I will do when I get back home and somebody is saved and nobody shouts. It is hard enough

to get a good healthy "Amen" out of our crowd (except Brother Evans), much less a genuine hal-lalujah shout.

Saturday we had no day services. So the four boy preachers who are working with us decided to spend Saturday afternoon in street services. They planned to make three towns in the eastern part of the county. So three of us older fellows decided not to let the boys shown any more zeal for the Lord than we did, so we got a loud speaker and went west to Mountain Home. There I preached to about 1,000 people in a street service. Hands were lifted all over the crowd for prayer. Four people were saved, one a man past 75 years of age, another the county constable, whom they said was really a tough character, another was a fallen woman about 30 years of age and the other a mother about 45. A number of church members came and rededicated their lives. When the service was over, people of every denomination flocked about me and begged me to come there and hold a meeting. The boys made their four towns and came home with eight dollars they had received in collections they had taken, which they divided among the four of them, but reported no conversions, but assured us that they had some mighty good preaching. They each took turn about at preaching. We felt we had the best afternoon even though we had visited only one town and got only thirty-five cents. However, we didn't take a collection. One man gave me thirty-five cents which he said was the price of a wine, for what I had to say about a liquor store in front of which we held the service.

We had a fairly good day Sunday. I preached at another country church called Flora at eleven o'clock. Had two saved; a man and his wife, and more shouting. Preached to the largest crowd of the meeting last night. The meeting is being held in the school gymnasium. It is the hottest place in Arkansas, but the only place large enough. It was packed, bleachers and all, last night. We had nine saved. In all, the Lord has given us seventy-four souls. Please pray with me for two hundred. I'm sure I preached to 250 unsaved people last night, but they are so hard to move—I don't know when I have seen unsaved people go to church though as they do here. This is surely a missionary opportunity. "The harvest truly is great but the labourers are few." Pray for me this week, beloved. I'm depending on your prayers and Philipians 4:13.

Next Week's Report By Pastor Hankins To His People; 216 Professions In Two Weeks

Well, the meeting in North Arkansas is over, and the Lord gave us the 200 we were asking for and 16 for good measure. There were also a large number of backsliders revived and reclaimed and many Christian people rededicated their lives to the Lord. I found that most everybody in that country, even church members, had gone wild over Sunday baseball, and that practically all the young people were dancing. The meeting is going to make it hard on both of these things. For many of the leaders of both were saved and a good sized crowd of the church members who were engaged in them rededicated their lives and promised to give them up. And I think the rest heard enough about these things that they will never enjoy them quite as much again. I found that all the sin and ungodliness is not in the cities. There is plenty of it in the country. "As it was in the days of Noah, so shall it be when the Son of man cometh."

It was a really great meeting. There was nothing extraordinary about the services till Thursday night. Up to that time we had gone along with a few saved each day, but it was such a hard pull every time we got a move out of anybody. But the power of God fell Thursday night. I preached on "The Sins Against the Holy Ghost," and God honored His Word with a regular Pentecostal outpouring of the Holy Spirit. People lifted their hands all over the crowd for prayer. The house was filled to overflowing with people. When I made the call, the people filled the altar coming for prayer. Soon they began to be saved and the shouting began. The service

lasted till eleven o'clock and 32 were saved. Friday morning I went to Mount Zion Church about 20 miles from Viola. There we had several saved and six backsliders reclaimed and another round of shouting. If I ever saw genuine from the heart shouting, I saw it there. The service began at 11:00 a.m. and lasted till 2:00 p.m. Friday night brought another mighty demonstration of the power of God. There were 16 saved at this service and still more shouting and praising God. We managed to close the service by 10:30 that night.

But Saturday night was the time when Pentecost really came. I preached on "Some Things Not In Hell." Some of the hardest sinners in those mountains came to the altar and I have never seen such deep conviction. Men got down in the altar on their faces and wept over their sins and cried to God till the floor was wet with their tears. After a while a man was saved who, I was told, had been in every jail in that country, and was at that time out on good behavior. I thought I had heard some shouting before that, but I have never heard anybody shout as genuinely and as long and loud, nor seen anybody jump as high as he did. His wife, mother, and sister began shouting immediately when he was saved and in a few minutes it seemed to me that half the congregation was in the altar shouting. About the time this began to quiet down, another man who had served a sentence for theft was saved and the shouting broke loose again. From there on the crowd simply took the service away from me. They were so thick in the altar that you could hardly move, and were so happy that you couldn't move them. I simply quit trying to give an invitation and got down on my knees with those who had come for prayer and led them one by one to Christ, while the people brought others from the congregation to me, and the rest of the crowd shouted. This lasted till exactly 12 o'clock, and 22 people, mostly hard sinners, were saved. Sunday was the closing day. It was a great day. I preached to the largest crowd of the meeting Sunday morning. You remember that I had been asking God for 200 conversions. Up to the Sunday morning service there were 197. When I made my first call three came. When those three came down the aisle the preacher came very near shouting. There were seven saved at the morning service. Then we had an old-fashioned "Dinner on the Ground," after which we went to a beautiful creek about eight miles away, where I preached and baptized 82 people. I was so tired Sunday night that I thought for a while it would be impossible for me to preach. But the Lord gave me strength, and there were 12 more saved, one of whom was the leading business man of the county—and some more shouting took place.

It was a great meeting indeed and one of the greatest experiences of my life. How I thank the Lord for the privilege of preaching His gospel to those hungry people. I came back home with a new faith in the old gospel as the "power of God unto salvation." I find that there are still some people who are hungry to hear it, and that, when it is preached, God will still honor it with the salvation of souls. This is the greatest mission opportunity I have ever seen. How I wish our Baptist people would put more money into State Missions so we could send preachers all over this mountain country! I told our missionary, Brother Elmer Cox, to arrange another such meeting for me in another Association next summer. I want to hold a meeting in those mountains every summer as long as I live.

Look carefully to your own condition before God. Take care of the Home farm; look well to your own flocks and herds. Unless your walk be close with God, unless you dwell in that clear light which surrounds the throne of God, and which is only known to those who are in fellowship with the Eternal, you will go forth from your chamber, and hasten to your work, but nothing will come of it. The vessel, it is true, is but an earthen one; yet it has its place in the divine arrangement, but it will not be filled with the divine treasure unless it is a vessel fit for the Master's use.

—C. S.

EVANGELISTIC PREACHING

(CONTINUED FROM PAGE 2)

when you marry a couple. Get people saved at funerals. Get people saved in Sunday school classes. We ought to get people saved in the morning services as well as in the evening service. We ought to get people saved at Rotary clubs, Kiwanis luncheons. Any place a preacher has a right to speak, he has a right to talk about salvation in Jesus Christ.

Dr. L. R. Scarborough in Texas had a way of saying, "Any end of the gospel is good just so it is the hot end." Get the gospel hot and win souls!

A Definite Endowment of Holy Spirit Power Essential to Soul Winning Preaching

Another word I must say about evangelistic preaching and that is this: It must be preaching with a definite endowment of Holy Spirit power. Let me tell you now, magnetism won't do it. Personality never saved a soul, psychology never saved a soul. All the shenanigans, tricks, and wire-pulling never saved a soul.

I read an article the other day by a man who was lamenting that these days we can't have revivals, there is a great falling away. "You know we had so many preachers here, we had chalk talks, motion pictures, special music, all those, and yet we didn't get but about fifty people saved." They didn't have a musical saw at Pentecost, but they got 3,000 people saved. John the Baptist didn't wear a cowboy suit and bring a lariat rope into the pulpit. That is not what won them. Elijah didn't set out to Mount Carmel with a boy prodigy with an accordion. It takes more than these incidentals, more than cow bells, and tricks, and solos. It takes the fire of Almighty God! Nobody is going to win souls

and have a revival unless he has an anointing from God.

On Jesus Himself, as we read in Luke 3:21, 22, when He came to be baptized and waited and prayed, the Holy Ghost came like a dove and Jesus was anointed. Then He went back to the Synagogue in Nazareth (Luke 4:1, 16-22) and read Isaiah 61:1, which says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he has sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus never worked a miracle, never preached a sermon, never won a soul until He was anointed! Perfect and sinless and holy He was, but He began His ministry when He was anointed to preach.

Sometimes preachers preach so dully and lifelessly that people say, "I am afraid he has not been called to preach." That isn't the answer. The answer is he has been called but not anointed to preach. He has been called but he hasn't answered. He hasn't been fitted.

Remember Peter and James and John and all the apostles before Pentecost—they were saved, they were commissioned, not only commissioned, but they had the Holy Spirit. Jesus had breathed on them and said, "Receive ye the Holy Ghost," and He came in to dwell with them (Jno. 20:19-22), but Jesus said, "Tarry, wait, don't go until you are filled, until you have a definite endowment!" (Luke 24:49; Acts 1:5, 8).

I don't mean tongues, sinless perfection. I mean the power of the Holy Spirit to win souls.

Brethren, let us preach God's kind of preaching and win souls. Pastors, do the work of an evangelist!

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Paul Has the Blues

(CONTINUED FROM PAGE 1)

on the hill overlooking Jerusalem and see the tears streaming down His face; hear Him saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Paul had seen a vision and heard the call of God and had gone in answer to that call, in obedience to the vision, under the constraint of the divine call laid upon him, and had done his best to stand and witness to the truth of God and those Jews who should have been in there helping him have turned their backs on him. Not only had they failed him, but they had turned against him. And now he is driven out like a criminal, hunted from place to place by the very crowd that should have been supporting and helping him in the work he is trying to do. You can't blame him for getting discouraged. For nobody knows the heart-breaking loneliness of trying to fight a fight alone. I have been through it again and again.

Out yonder in Childress, Texas, when the liquor crowd threatened to swamp the whole country and our little city with the liquor business, I tried to rally the people, and there wasn't a single preacher in the town that would stand with me. One preacher would even stand on the street corner and say, "I am not going to make a fool of myself." I fought the battle alone for three long years. But, thank God, there is no liquor in that town yet. I want to tell you it is a heart-breaking battle when you have to fight alone. Oh, what people who love the Lord can mean to the man whom God has chosen to lead the forces of righteousness and to lead the battle against sin; if they will just stand in there with him like Aaron and Hurr stood by Moses when the battle was on, and held up his hands while he directed the battle for God! I have tried to imagine what those two men meant to Moses — two men holding up his hands after his strength is gone, and he continues the fight until the battle is won. Then I try to imagine what would have happened if those two men had failed Moses.

2. Another reason that caused Paul to have the blues was the wickedness that he saw on every hand. It broke his heart. We are told when he stood in Athens, he saw the city wholly given over to sin and idolatry. "His spirit was stirred in him." His heart broke over the sin around him in which he must stand and proclaim the message of God, and try to call them from their sins back to God. I tell you that if the sin of Athens broke Paul's heart, and if the sin of Corinth broke his heart and discouraged a man like Paul, how we today who are trying to lead the fight against sin and unrighteousness and have to carry the burden

of the battle in a day like this, how every preacher who stands true to the Word of God and the gospel of Jesus Christ needs the help of every man and woman that names the name of Christ. How much it would mean if we had them standing four-square in the battle and holding up our hands in prayer! I say if a generation of preachers ever needed the prayers of God's people, they need it today.

Beloved, I wish you could understand the burden in a preacher's heart who sees the condition and need of this day, who must stand in his pulpit and lift his voice to try to stem the tide that is swamping our world today. I wish you could understand the awful crushing load of the responsibility that he feels, knowing that no man on earth is equal to it. When he stands and tries in this day, knowing as I know this morning in my deepest soul, that, unless somehow we can call this old world back to God, we are going to see the loss of every thing that is dear to our hearts. Put yourself in that place this morning and see how much you need the prayers and cooperation and love and sympathy and help of your people. God has put on my soul a burden for the lost, and I thank God for it. For a while I preached without it, but I realized the emptiness of my ministry in preaching without a burden for souls. Day after day, night after night, and week after week, I went on my knees pleading for the burden for souls, and God gave such a burden that has literally broken my heart; such a burden that has driven me out from my house when I wanted to be with my family and enjoy their fellowship; such a burden that has caused me to spend sleepless nights and wet my pillow with my tears. Oh, I want to win people to Christ more than I want anything else on earth. I had rather win souls to Christ, God my witness, than anything I have ever done.

Beloved, this morning, try to imagine yourself standing in the pulpit as I stand and realize that hundreds of your own people don't care whether anybody is saved or not; don't care enough to come to the house of God on the Lord's Day. Hundreds of them not only indifferent and careless, but out in sin and tying your hands, and are a stumbling block in the way of those you are trying to win to Christ. Then when you set apart the Sunday night service to try to make a special evangelistic effort and to bring the gospel message that God says is "the power of God unto salvation," and literally scores of your people stay home — don't even come to pray for you or encourage you. I am not pleading for sympathy this morning; I am pleading for help. God has broken my heart with a passion for the lost. The church can do one of two things: they can take a stand with me in the battle for God, and we will go out in Little Rock to shake this old town for Christ and see literally thousands of people won to Christ. I am not exaggerating; there are

enough people in this church if they were on fire with the power of God; enough resources in this church; enough strength if we would lay ourselves on the altar for God, and as Elijah said, "quit halting between two sides," and stand out for God in dead earnest, to win thousands every year instead of a few hundreds. But when the preacher comes to bring the message that God has burned into his soul, there are so few unsaved people there to witness it. Why? Because people have not gone out to bring unsaved people in. So many people who come regularly, come alone — make no effort to bring a lost soul with them. And the preacher stands in his pulpit when he ought to be preaching to hundreds of unsaved and most of the time, can count them on the fingers of one hand because Christian people haven't witnessed, haven't tried, haven't lived before the world so people would have any confidence in the religion of Jesus Christ. I say this church can do one of two things: you can get in with the pastor and shake this town for God or you can go on as many of you are doing — just being satisfied if you attend and pay the bills. You are fine about that, but that is a small part of it. You pay the preacher's salary faithfully, and you pay him enough to live on and not have to worry about a living for his family. But that isn't half of it. That isn't the thing a true preacher of God wants. A church ought to do these things, but you can do that and drift along, and bring nobody to Christ, and leave the preacher to stand alone trying to face the sins of the city, trying to turn the tide for Christ, and break his heart and send him to an untimely grave. O beloved, I say again I am not pleading for sympathy; I am pleading for help. FOR HELP. Oh, one gets so discouraged, so heartsick when there are people all around you and you need teachers for Sunday school classes and so few are willing to do it. There are over 3,000 in our church and you have to plead and beg for teachers and most of them say, "No." Lord God, set us on fire so we will forget our excuses and step into the battle for God and say like Isaiah, "Here am I, send me."

3. What cured Paul of the blues? Help came. Here come Silas and Timothy from a church where Paul has been ministering. Maybe out yonder where Paul thought he had failed. They bring him good tidings from the church. They also bring him an offering to take care of his physical needs, which is evidence of the interest in his work on the part of those out yonder in a distant city. These two young men not only come with words of encouragement, but come to help and stand by him in the city of Corinth. O beloved, hear me this morning: I want to win people to Christ. I want to see unsaved people walk these aisles. I have come to the place where I nearly die when nobody is saved. That is the reason you see me going out to these missions every chance I get — I feel I just must win somebody. Last night I went out to Ferndale and stayed out there until ten o'clock. Tuesday night I was out at the Woodson mission until after ten o'clock pleading with unsaved people. Friday night I was out at the Seventh Street mission — on and on I go. I say to you this morning, God my witness, I would be willing to go until I drop dead in the search for souls. I want to win people to Christ, and God knows how I need your help — the help of every member of this church. Not only do I need your presence and prayers, but your active cooperation out yonder witnessing for Christ, living in such a way that folks will have confidence in the religion of the Lord Jesus Christ; out yonder helping to throw out the life-line, teaching boys and girls in Sunday school, planting in their hearts the Word of God and a desire to be saved. My heart leaped for joy this morning when a young lady who is teaching a Sunday school class came into my study just before the preaching hour bringing a little girl, saying, "Brother Hankins, this little girl wants to know Jesus." There while that Sunday school teacher, with head bowed in prayer, tears streaming down her face, prayed, I led that child to Christ. That is the kind of help I am pleading for. I need people who are willing to go into the

highways and hedges, people who are willing to forget their handicaps, people who are willing to sacrifice not only to pay the bills, but to go hand in hand with Christ out where lost people are and compel them to come in.

That is what Paul needed, and when those two helpers came, Paul took courage. We are told that immediately after the coming of Silas and Timothy, "Paul was pressed in the spirit." The old passion, the old zeal, the old fire had come back, and we see him witnessing again to the Jews and Greeks, preaching the gospel of His saving grace.

The last thing I want you to see this morning as I close is: How the Lord came to the help of Paul. We hear the Lord saying to His discouraged servant, "Paul, I am with you." Thank God I will never have to stand alone as I witness for Him. The most blessed thing about serving the Lord and trying to win the lost is that you have the infallible promise of the risen Lord, "I am with you." "Be not afraid, but speak, and hold not thy peace." In other words, the Lord is telling Paul that for a while he has been discouraged and has quit preaching. But now, Paul, "Don't allow these things to discourage you; hold not your peace; speak out and don't be afraid, for I am with you, and no man shall set on thee to hurt thee." Paul had to suffer, and we will too. But I believe with all my heart this morning that every man and woman, born of the Spirit of God, is immortal until you have done the work the Lord wants you to do, at least until you have had a chance to do it.

Paul was thrown into prison houses and was shut up in Caserean jail for two long years, but his work for God isn't over yet. God appeared to him and said, "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Then we see Paul out yonder in a storm at sea for fourteen days and nights. They saw neither sun nor moon, nor stars, and it seemed that the ship was going to pieces every minute. But Paul stood on deck one night as calm as a baby in its mother's arms and said, "Be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee." God isn't through with Paul yet in Corinth. Though Paul is discouraged even to the point that he quit preaching for a while, God said, "Speak, Paul, and hold not your peace. For I have much people here, and I am going to honour your message and devotion with the salvation of souls." Beloved, that is what keeps you keeping on; when you can go as I did out to Seventh Street and God gives you ten precious souls; when you can go as I did yesterday afternoon to a place of business where there was an unsaved man whom God had put on my heart and take him to a quiet place and lead him to the Lord, it gives you courage to go on and on. That is what fires your soul for God. If you will do your best, God is going to see to it that you don't come home empty-handed. And no matter what you have to suffer, He has promised to go with you. If everybody else forsakes you, remember the Lord is with you, and will never leave nor forsake you. If you are called on to go into the lion's den, or the fiery furnace, there will be another walking in there with you. O how my soul shouts with joy when I think that we can claim that promise. Oh, think of the glory of it! I love the promises we sing about in that old song, "How Firm A Foundation." Listen to it!

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word.
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled.

Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand.

When thro' fiery trials thy pathway shall lie,

Many Blessed Like These By The Sword

(CONTINUED FROM PAGE 1)

Lord, I have my face homeward bound."
She tells how God has brought her from sin and made her home happy in recent weeks.

She says about *The Sword of the Lord*: "Your paper is surely passed around. One woman gets it, and I know I was the fourth to receive some of them, and now I am sending them to different friends and relations."

Mrs. R. C. Nutting, the editor's sister, writes:

"There was a young lady saved up at Belcher a few days ago as a result of reading the *Sword*."

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Soon we expect to offer trial subscriptions, thirteen weeks at a bargain rate. We want our friends to prayerfully plan now, save money and select those to whom you should like to send *The Sword of the Lord* for a trial, with earnest prayers that they may be wonderfully blessed, that souls may be saved and Christians may be brought out and out to witness for Jesus and live wholeheartedly for Him.

Our Mistake, Not the Printer's

Last week we accused the printer of the mistake when *The Sword of the Lord* stated there were twelve chapters in the book on Heaven when really there are eight. However, we find the mistake was ours. Either the editor in dictating or one of the stenographers in writing the article inadvertently made the mistake and we did not catch it. Apologies to our fine Christian printer, Mr. Wm. H. McNitzky, P. O. Drawer 110, Denton, Texas. His faithfulness, his hard work, his devotion to Christ make him a wonderful partner in the business of getting out *The Sword of the Lord*.

My grace, all sufficient, shall be thy supply;
The flames shall not hurt thee, I only design
Thy dress to consume, and thy gold to refine.

E'en down to old age, all my people shall prove
My sov'reign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no, never, no, never forsake.

He will be with you even to the end of the age if you will go and press the battle for God, He will keep His promise.

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Wm. H. McNitzky

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